

AN  
EASTER-RECKONING,  
OR,  
A Free-vill Offering

Rendering the Calves of my lips, and offering up my service to the Lord in yielding obedience to him, in shewing the Priests and People their sins and transgressions, how they walk contrary to God and the practice of the Prophets, the holy men of God, and contrary to the practice of the holy Apostles, who were the true Ministers of Jesus Christ,

*By way of Question and Answer in several particulars;*

And withal, shewing the difference of the Ministry of Christ, and the Ministry of the world or of Antichrist, and how they may be known asunder the one from the other, as the Lord hath discovered them to me by his Spirit, and that they may be known by the seal of their Apostleship, as their fruits do make them manifest.

With

A Reckoning with the Priests giving to them that which is their due, according to the command of God and our Lord Jesus Christ, dividing the word aright, and rendering to every one their dues, both Priests and people, in obedience to the commands of the Lord.

Whereunto is annexed,

The Lords free-love Offering to his own people.

And

How every one is bound in duty to be in subjection to the Lord, and to walk in obedience to his commands,

With several particulars:

First, Childrens dues or duties to their Parents;  
Secondly, Servants to their Masters;  
Thirdly, Wives to their Husbands;  
Fourthly, Husbands, how they ought to walk in obedience to the

commend of the Lord, In loving their wives as Christ loved his Church and gave himself for it,

Fourthly, and how they ought to be examples of godliness both to their Children and Servants, to teach them by their godly conversation to glorifie God, and to cherish every desire towards godliness in them.

Fifthly, and something to Tradesmen and Labourers, how they ought to walk, and those that keep Alehouses and Taverns, with several other things.

*by one whom the people of the world calls a Quaker,  
but is of the divine name made partaker.*

And redeemed out of all Kindreds, Tongues, and Nations of the Land of Canaan, whom the world knows not, they neither know me, nor my name: I am a Souldier, and if any enquire after me or my name, when they are arrived to Canaan, they may finde it in the spiritual muster-Roll or book of Life; saith the Lord, I will give them new names which none can know but those that have them; and I witness that name given me, and it is unknown to the world. The old man, the old name, the new man, the new name; he that is in Christ is a new Creature, old things are passed away; old name, and old nature, all things are become new; new name and new nature, those that are born again, and are in Christ, baptized into Christ, and have put on Christ, they know both me and my name; and those that are in the fall and the old nature, knows neither me nor my name.

As unknown, yet well known; old men shall dream dreams, and young men shall see visions; let the Dreamer that hath a dream, tell his dream, and he that hath my word, speak my word, saith the Lord: what is the chaff to the wheat? Is not my word as a fire and a hammer? Yes, I witness to it, it is so; and this is written from the Spirit of the Lord, & those that know him know me, & what I say; but those that do not are in the world, and knows not yet the narrow way that leadeth up to life: they are of the world therefore speak they of the world, and the world heareth them: we are of God, who are born again, and knows the narrow way, and the entrance into the life: we are of God, he that is of God heareth us, he that is not of God heareth us not; by this we know the Spirit of truth and the Spirit of error, 1 John 4. 5, 6.

*April, 1653.*

*Yorkeshire.*

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# AN EASTER-RECKONING,

OR,

## A Free-will OFFERING.

Wherein we would have thee to give account, or make a full Proof of thy Ministry; and give account to these ensuing particulars, and other things that is needful to be answered; answer us in them, and give us Scripture for every particular, that it is agreeable to the Doctrine of Christ, and the practice of the holy Apostles, & let us reckon then with thee, and thou shalt afterwards have thy dues: first shew us by Scripture.



How that professeth thy self to be a Minister of CHRIST, and the Scripture to be thy Rule:

Shew.

First, What Scripture thou hast for thy Rule to go to *Oxford* and *Cambridge*, to be so many years there, and then come to give attending to the Scriptures, (the conditions of the Prophets and holy Apostles) that suffered by the seed of evil doers, for what they did witness forth of the

Truth

Truth of God made manifest to them, by the Company of chief Priests that did live in envy as thou dost.

Give account of thy internal call to thy Ministry, and shew where-ever any of the Ministers of Christ were *Oxford and Cambridge-men*: and what Scripture thou hast for thy rule to give a meaning to the Scripture (the *Ser.* Declaration) whenas the Scripture saith, that every word of God is pure, and he that addeth to it, or taketh from it shall be reprov'd, and found a liar, *Prov. 30. 5 6. Rev. 22. 18, 19.* and again see *Deut. 4. 2.* Thus saith the Lord, Ye shall not add to the words which I command you, neither shall you diminish ought from it, that ye may keep the commandments of the Lord, which I command you. How dost thou stand in obedience to the command of God, when thou goest to study old Authors and Commentators, and get a rabble of notionary and stoln words into thy brain, or a paper fair written to read over, and goes into the Idols Temple on the Market-day, where thou sells thy wares, and tell the people, that that is the Church; whenas the Scripture saith, That the Church is made all of living stones, elect, and pretious: and saith the Apostle, (who was the true Minister of Christ) to the Saints, ye, as living stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ, *1 Pet. 2. 5.* and their bodies was made the temples of the holy Ghost, for God to dwell in, *1 Cor. 6. 19.*

*Jer. 23. 30,  
31, 32.*

*2 Cor. 6. 16,  
17, 18.*

*Eph. 2. 19,  
20, 21, 22.*

*Gal. 1. 11,  
12.*

And they was made an habitation for God through the Spirit, & the Apostle was made a Minister by the dispensation of the grace that was given him, *Col. 1. 25.* and the Apostle, he was not a Minister by the will of man, but by the will of God; and was not taught of Man, but of God: for saith he. Brethren, the Gospel which was preached of me was not of man; for I neither received it of men, neither was I taught it of man, but by the Revelation of Jesus Christ, *v. 11, 12.* And saith he, When it pleased God, who separated me from my mothers womb, and called me by his grace to reveal his Son in me, that I might preach him among the Heathen, immediately I conferred not with flesh and blood, but went and preached the Gospel, *Gal. 1. 15, 16.*

Now see how thou walkest unworthy to these Scriptures, who calls a stone-house, that is, dead-stones, lime and wood, a Church, when-



whenas the Scripture saith, that the Church is all of living stones,

1 Pet. 2. 5. *vers.*

Now thou that walks contrary to the Scriptures, *1 John 5. 1.* shows the Spirit of error, and knows nothing of the life of the Scriptures; as *2. 3. 4. 5.* they did that spoke them forth, which I bear testimony to; and *1 John 5. 4.* as it is said, *John 3. 33, 36.* He that believeth hath set to his seal that God is true, and he that believeth is born of God, *Luk 4. 32.* and he that is born of God doth not commit sin, *1 John 3. 6. 9.* And he that is born of God overcometh the world; and this *1 Pet. 1. 25.* is the victory that overcometh the world, even your faith; *1 Cor. 2. 14.* and he that is sent of God speaketh Gods word: and the word *Mat. 11. 27* of God is quick and powerful, sharper than a two edged sword, *John 15.* to the dividing asunder the joints and marrow, and is a discerner of the thoughts and intents of the heart. And the word of the Lord is like a fire and a hammer, and the word of the Lord is eternal, immortal, and invisible, and not to be seen with carnal eyes; for the natural man knows not the things of God, because they are spiritually discerned. And no man knows the Father but the Son, neither knows any man the Son but the Father, and he to whom he is revealed; and he that hath the Son hath life, and he that hath not the Son hath not life; and he that hath the Son hath the Father also. And he maketh his Angels Spirits, and his Ministers flames of fire, and the Ministry *John 1.* of the Gospel is eternal, pure, and spiritual, and the Word everlasting; the word of the Lord endureth for ever, And the word was in the beginning, in the beginning was the word, and the word was with God, and the word was God, and the word is invisible: what saith the Scripture? The word is high thee, even in thy mouth, and in thy heart, (the word of Faith which we preach) *Col. 3. 15.* *Col. 1. 5.* *Rom. 10. 8.* He did not send them to old Authors and Commentators, telling them of *Aristotle*, and such-like; but did teach them as he was taught, who was the true Minister of God; &c. said, that when the whole Church were come together, they might all speak one by one, and if any thing was revealed to him that sat by, the first was to hold his peace, and the other was to speak, *1 Cor. 14. chap.*

But how dost thou walk answerable to this Scripture, when a-ny (as *David* did) declare what God hath done for his soul;

B

thou

thou out of envy casts him into the hands of the enemy to be abused, and after to be put in the stocks, and then to write a paper full of lyes in a Petition to present to the Judge; which the nobleness of his Spirit is to be commended for rejecting thy lyes, and thou professest thy self to be a Minister of Christ: see whether this be not contrary to the Scripture, and shews the Spirit of error; and if thy actions do not shew thee to be of that generation and seed of evil doers, that the high Priests were the greatest enemies to Jesus Christ, who stood in opposition against him, as thou dost; in any where he is made manifest: did not the chief Priests and Elders of the people seek false witnesses against Christ, and took counsel by subtilty to put him to death, read *Act. 17. 19, 20, 21*. What was done to *Paul* and *Silas*? and see if it be not the fruits of this Ministry, deny it if thou canst, doth not thy fruits make thee manifest to be of thy Father the Devil? art not thou among the Jews and chief Priests killing and stoning the Prophets? didst not thou at the first, when the Lord sent to speak to thee, suffer him to be beaten, and struck with fists and staves, and others to be stoned and thrown in channels, and did not any way seek to appease the tumult? was there ever a greater wickedness acted in *Sodom*, than was by thy hearers? didst not thou come to stir up their rage again, when they were audient and attentive many of them to hear the Truth declared? was ever any such things acted by the Ministers of Christ, but against them; by such as thou art? but the Lord is discovering the nakedness of all your filchiness; thou art a persecuter of the just, and persecution is of the Devil, deny it if thou canst; and thou knows that he that commits sin is the servant of the Devil; devilish Priests is the University-men, the fruits of the old-Author-studied-spirit is revenge and persecution; as a troop of robbers wait for a man, so the company of Priests murder in the way by consent, thy fruits make thee manifest.

1 Joh. 3. 15.  
Rom. 6. 16.

*Stephen* who was a true Minister of Jesus Christ, he was stoned to death by the stony-hearted Jews. *Act. 7. 37, 38, 39*. and the same fruits is brought forth by thy Ministry; had not the Lord been on our side when thy fruits were made manifest, we had been all destroyed; but praises be to our God for ever, who doth us keep and eke deliver, by his own power and out-stretched Arm;  
never.

never profess thy self any longer to be a Minister of Christ, for thy Ministry is of the Devil, and his works thou doest, *John 8. 44.* and thou strengthenest the hands of evil doers, as the false Prophets did, which ran but the Lord never sent them, and he sent his true Prophets to cry out against them, *Jer. 23. 13.* as he doth now, to cry out against thee, and such as thou art. Blush for shame, and give over deceiving the people, thou art one of those that *Jeremiah* was sent to cry out against, that holds up that filthy horrible thing, which he saw then committed in the Land, *Jer. 5. 30. 31.* thou preachest for hire, and bears rule over the people by thy means as the false Prophets did, and thou strengthenest the hands of evil doers, as thy did, *Jer. 23. 13, 14. &c.* but wo is thy portion, as it was theirs, *Jer. 23. 1.* thou art a railer, and railing is forbidden in Scripture, *Render to no man railing for railing:* herein thou walkest contrary to the Scriptures, and shews the Spirit of error, *1 John 4. 5. 6.*

The Servant of the Lord, or the Minister of Christ must be gentle towards all men, even to them that oppose themselves; but thou walkest contrary to the Scripture in this, and shews the Spirit of error.

The Ministers of Christ was to watch for the souls, but thou seeks to destroy them, that persecutes and imprisons, and knows not those whom the Lord hath purchased to himself, *1 Job. 3. 1, 2.* Herein thou walkest contrary to the Scripture, and shews the Spirit of error, bitterness, malice, and envy: blush for shame, and give over deceiving the people, the wo is to thee, *Ezek. 34. 2.*

Jesus Christ saith to his, *Be not ye called of men Masters.* *Matth. 23. 8.* and the Apostle who was a true Minister, and did abide in his Doctrine, said, That he made himself Servant to all, in obedience to the command of Jesus Christ, *1 Cor. 9. 19.* but thou art called Master, and loves to be so, and art scornful, walking contrary to the Scriptures, shewing the Spirit of error.

Secondly, Thou professest the Scripture to be thy rule, what Scripture hast thou for thy rule to take Tythes? did ever the Ministers of Jesus Christ do so? *Paul* who was a true Minister, he covered no mans Silver nor Gold, he took God to witness it;

Eph. 5. 3.

Heb. 13. 5.

Col. 3. 5.

Jer. 6. 13.

Ezek. 33. 31

Luk. 16. 14.

1 Tim. 6. 9,

10.

but thou covets after other mens labours, calling them thy dues; and covetousness is forbidden by the Ministers of Jesus Christ: *Paul* saith, Let not covetousness be once named amongst you, as becometh Saints; and again saith he, Let your conversation be without covetousness; and covetousness is idolatry, and draweth your hearts from the Lord: and thou, and thy function are altogether in covetousness wallowing in the mire and filth of your own conceivings and imaginations, letting open the flood-gate of malice and wickedness, teaching for money, which is the root of all evil, and that is the ground of your Doctrine; without money will ye do nothing, like unto the false Priests, and false Prophets that *Micah* was sent to cry out against, saith he, Put into their mouths and they cry peace, peace; put not into their mouths, and they prepare war, *Mic. 3. 11*. Nay, thou shames not to call for wages of those that thou dost no service to, and threatneth with the Law, contrary to the Doctrine of Christ, *Matth. 5. 40. 1 Cor. 6. 1*. herein thou walks contrary to the Scriptures, the conditions of the holy men of God, shewing; that thou art guided by a Spirit of error.

Deut. 14. 27,

28, 29.

There was Tythes paid in the time of the Law; and the Levites that received Tythes, they had no part nor portion in the promised Land, and the Levites that received Tythes, they was to let their Gates stand open, that the Widows, the Strangers, and the Fatherless might come in to be filled and satisfied; the Poor, the Widows, and Strangers, and Fatherless had as much out of the Tythes as they stood in need of, Food and Rayment, that there might be no Begger in *Israel*, that the Lord God might bless them.

When Jesus Christ came, he took away both the Tythes, Priesthood, and the Covenant which was broken, and establish another Covenant: upon better promises, he took away the first, that he might stablish the second, *Heb. 8, 7, 8, 9, &c. Heb. 10. 9.*

And thou holdest up those things which Jesus Christ came to throw down, herein thou walkest contrary to the Scripture, and art guided by the Spirit of error. Thou beaft, repent, and blush for shame.

Thirdly, What Scripture hast thou for thy rule, to take Tythe-wool,

wool, and Tythe-Lambs? did ever the Ministers of Jesus Christ do so? the Idol-shepherds and the false Prophets did, which the Lord sent his true Prophets to cry wo against, *Ezek. 34.1, 2.* saith he *Wo to the Idol shepherds, that teach for the fleece, and feed themselves with the fat, but feeds not the flock: Wo was their portion, and wo is thine that holds up the same things that the Idol-shepherds, and the false Prophets did, and professeth thy self to be a Minister of Christ, but thou art discovered by the Spirit of the Lord to be amongst the false Prophets that were enemies to God as thou art, but the Lord is against thee, as he was against them. See Lev. 23.30, 31, 32.*

Repent, and give over thy deceivings, and deceive the people no longer, lest the judgements of God fall down from Heaven upon thee.

Fourthly, What Scripture hast thou for thy rule, to take money for Kine and Calves, Mares and Foals, and for reek passing up Chimnies, and money for Eggs, & Tyth-Apples, Plumbs, and Cherries? Art thou not a Task-master of Egypt, and walks contrary to the Scriptures?

Fifthly, What Scripture hast thou for thy Rule to take money of Servants for their wages? Is this according to the Scripture? It shews forth thy covetous minde, and that thou art not acquainted with the life of the Scriptures, but art in the broad way, that leads to destruction, and art *Demus*-like, and loves this present evil world, *2 Tim. 4.10.* and art unacquainted with that Spirit that was in *Paul*, who said; Godliness with contentment was great gain, *1 Tim. 5.* For saith he, *We brought nothing into the world, and it is certain that we shall carry nothing forth, and having food and raiment, let us therewith be content:* this was the condition of the Minister of God, who was guided by the Spirit of God, *1 Tim. 5.6.7.8.* but thou walkest contrary to the Scripture, and art with those that the Apostles speaks of in the ninth and tenth verses.

But saith he, *They that will be rich fall into divers temptations, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil; which, while some coveted after, they erred from the Faith;* as thou dost, which walks contrary to Christ *Gah. 1.10.* and

and his Apostles, being a man-pleaser, a time-server, and not the servant of Christ.

Sixthly, What Scripture hast thou for thy Rule, to sprinkle Infants, which neither Christ nor his Apostles ever did; and thou tellest them. It is an Ordinance of Christ, when it is but a mark of the Beast. *Rev. 13. 16, 17, 18.* The Apostle who was a true Minister of Jesus Christ, said, He was sent to preach and not to baptize; and that they were by one Spirit baptized into one body, and were made to drink into one Spirit; and that there is but one Faith, one Lord, one Baptism; and that they which were baptized into Christ, had put on Christ; and they that were Christ's have crucified the flesh, with the affections and lusts thereof; and that he that was in Christ was a new Creature, old things were passed away, and all things become new: but thou dost make it appear, that thou art in the old nature, and clothed with inventions, teaching the people for Doctrine the Traditions and Customs of men of corrupt hearts, who are alive in the filth of the flesh, and knows nothing of the ingrafting into Christ, they who are dead with Christ, are dead to the rudiments of the world, and they deny thy inventions, as the Ministers of Christ did, *Col. 2. 20, 21, 22, 23.* verses.

Seventhly, What Scripture hast thou for thy Rule, to take money for marrying people, and for burying them, as thou dost? without money wilt thou do nothing, as the Prophet *Micah* saith. *Mic. 3. 11.* The Priests they preach for hire, and lean upon the Lord, and say, Is not the Lord amongst us? whereas saith the Lord, They ran, but I did not send them; therefore they shall not profit the people at all, as now it is made manifest, *Ier. 23. 32.* verse.

Thou runs on in the ways of *Cain*, to envy and hatred, as *Baalams* Priests did, teaching for gifts and rewards, *Jude 11.* But the Lord will rout out of the Land the remnant of *Baal*, and the name of the *Chemarims*, with the Priests, and they shall wear no more a rough Garment to deceive, *Zeph. 1. 4. Zach. 13. 4.* verse.

What Scripture hast thou for thy Rule, to take offering-pennies of the people for bread and wine? which thou calls, A Communion of Saints, when it is but a sacrificing to Idols, a company of



of corrupt hearts, all mixt together joyning in iniquity, not knowing the body of Christ, which is spiritual, and not to be known carnally: *He that eateth and drinketh unworthily, not discerning the Lords body, eats and drinks damnation to himself:* and that which the Gentiles sacrifice, they sacrifice to Devils, and not unto God, all being Gentiles in their first nature, drinking the cup of Devils, who discerneth not the Lords Body. *What fellowship hath light with darkness, and what agreement hath the Temple of God with Idols, and what concord hath Christ with Belial, or he that believeth with an Infidel,* 2 Cor. 6. 16, 17, 18. *verses?* Hath not God put enmity betwixt the two Seeds and they cannot be reconciled together? the promise is, That the Seed of the woman shall bruise the Serpents head; and where his promise is fulfilled, in those whose bodies are the Temples of the Holy Ghost, the Tabernacle of God being with men of pure hearts, they are brought to the Church of the first-born written in Heaven, to an innumerable company of Angels, to the Spirits of just men made perfect, being reconciled to the Lord, and sanctified by the living Word which liveth and endureth for ever, the Mountain of the Lord's House being established in the top of the Mountains. Those that are born again, of Water and the Spirit, and baptized into one body which is spiritual, are made to eat all of one bread: which Bread is Christ, who is a mystery to the world; and those that are of the eternal birth, who eat of the hidden Manna, and drinks all at one Rock, the head of the Fountain, where they have free access to the Throne of Grace, where the Lord's delight is, and their worship is spiritual, having fellowship with the Father and the Son, which thou shewest thyself to be ignorant of, that walks contrary to Christ and his Apostles, and to the Divine power of Truth, the guiding and leading of the Holy Ghost and blessed Spirit of Truth, who hath made his love freely known unto some of us, and hath led us up to the *Canaan*, where the spiritual Banqueting-House of the Lord's love is, and makes us to eat of his rich Mercies; the Bread which we break is the Body of Christ, and the Cup which we drink is the Blood of Christ, which is a mystery to the Seed of the Serpent, the Generation of evil doers, such as thou art that walks contrary to the Scriptures; and he that walketh contrary to the

1 Cor. 10,  
20, 21.

Gen. 3. 15.  
1 John 3. 5.  
1 Cor. 6. 19.  
Rev. 21. 1,

2, 3.  
Heb. 12. 22,  
23.  
2 Pet. 1. 21,  
22.

Micah 4.  
John 3. 5. 6.  
1 Pet. 3. 23.  
John 6. 47;  
48.

John 4. 23,  
24.  
1 John 1. 3.

Rom. 8. 5, 9;  
10, 11, 14;  
15.  
Cant. 2. 3,  
4, 5.  
1 Cor. 10.  
15, 16, 17.  
Gal. 6. 16.

Series.

Scriptures is to be noted, that he may be put to shame, a *Theff.*  
3.14.

Therefore for conscience sake I am bound to write to thee, to  
shew thee thy deceits, and how thou walkest contrary to the  
Scriptures in all things, and art as *Jannes* and *Jambres* that with-  
stood *Moses*, opposing the power of the Truth where it is made  
manifest; but thy folly doth appear as theirs did: thou wilt nei-  
ther go into the Kingdom of Heaven thy self, nor suffer them that  
would to enter; but wo is thy portion: repent, sit down and la-  
ment, and give over deceiving the people, the Lord is against thee,  
and such as thou art.

Thou hast a long time deceived us, in telling us, That thou  
wast a Minister of Christ; and hath taken our Money for that  
which is no Bread, and we have spent our Labour for that which  
gave us no Satisfaction. Now we would have thee to give us an ac-  
count to eight Particulars by Scripture, and prove thy self, or else  
be a shamed for ever: if thou cannot give us an account, we ut-  
terly deny thee: and accordingly, as good *Zacharias* did when  
Christ passed by, he saw himself to be a Theif, he came and re-  
stored fourfold; do thou likewise, and confess thy faults to us here  
openly and make us restitution. First, Hast thou not stolen thy  
word from thy Neighbour, and art exalted above the Cross? see  
if it be not so, *John* 10. 1. saith Jesus Christ, *All that ever  
came before me are thieves and robbers.* Here clear thy self by  
Scripture to be a hireling, that thou maist easily, *and the hire-  
ling fleeth, because he is an hireling,* *John* 10. 12, 13. But now  
give a reason of the hope that is in thee, and give account of things  
done in the body. We finde by Scripture that death reigned from  
*Adam* till *Moses*, and something of it by experience, we witness  
of it in our selves, and that thou did never profit us at all, we lay  
wounded till the Lord of his mercy came and visited us with his  
love, and poured into our souls the oyle of Faith and the wine of  
his free love, and he is worthy of the praise.

Death reigned from *Adam* till *Moses*, the Law and the Pro-  
phets are till *John*; *John* he came burning and shining, amongst  
those which was born of women was not a greater than *John*,  
yet he that is least in the Kingdom of Heaven is greater than  
he.

Q. 1. How

**Quest. 1.** How camest thou through these Ministrations in the inward man? give us account of every Ministration how it was with thee, before thou came to *Moyses* Ministry, and how it was with thee in it, and what was shaken down by it, and how thou left that administration, to come into the Prophesies, and what it is that the Angels do administer too, and how thou came to that administration of *John* who came burning and shining, and how thou wast when thou came into the wilderness, and what is the fallow ground that is ripe up, and the tree that is cut down, and the restitution that is to be made and how thou left that administration to come into the least in the Kingdome, how thou came thorough the fire, where the Lord sits as refiner, and whether he leaves any lust unburnt up, when he passeth through the Land, with his grounded staffe, with battels of Shakings, as with tabrets, and harps, and where the graves, and the great River *Euphrates*, where the Kings of the earth have their passage, and how the soul comes to be redeemed; what it is, and how it is raised up out of the heart of the earth to glorifie God.

*Mal. 3. 2, 3.  
Isa. 30. 32,  
33.*

These, with the other eight particulars, give us an account of, that we may see whether thou be a right master-builder, yea, or no; for now the Lord is working a strange work in the earth, which thou never was acquainted with; nor we whilst we were under thy ministry, we finde him setting up the Ministry of his Son in our soules, and he teacheth us freely according to the promises made by his Servants the Prophet, as in *Ier. 31 chap. 31. 32, 33, 34.* and *Isa. 54. 13, 14.* and *Ezek. 34. 11, 12, 13, 14, 15, 16.* and *Ezek. 36. 23, 24, 25, 26, 27, 28, 29.* and in *Iob 6. 45.* and *Iob 14. 16, 17.* *With Jesus Christ, I will pray to the Father, and he shall give you another Comforter, that he may abide with you for ever.*

*The Lord is  
teacher  
himself.*

*Heb. 8. 10.  
11.*

Now we finde that what he prayed for, he was heard in; and now in some measure we witness the efficacy of his prayers to our soules, and this spirit we finde teaching us, even the Spirit of Truth, which leadeth us into his everlasting Truth, *Iob 24. 17, 26.* and *1 Iohn 2. 20, 27.* the Lord is making good these promises to our soules, and lets us see the decets, wherein thou hast deceived us, now we stand bound in duty to give him all the praise, and we are bound in conscience, to testify against thy decets, all our dayes, and for conscience sake are

**C**hrist I beseech thee

has

we bound to do that which is right in the sight of God? and we finde his Ministry to be free, it hath no sale set upon it, and thus saith the Lord, Why do you spend your money for that which is not bread, and your labour for that which doth not satisfie, *Iſa. 55. 2?*

Now our answer is, We knew not but that this was in the right way, for they told us, That they were the Ministers of the Gospel, and said, If we did neglect so great Salvation, how should we escape that damnation? and we followed them, till now, that thou hast in some measure made thy love known unto us in letting thy light shine into our hearts, even praised be thy name.

But now, thus saith the Lord, *Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of, Iſa. 2. 22?* And hearken ye diligently unto me, heare, and your souls shall live, and I will make with you an everlasting Covenant, even the sure mercies of David, *Iſa. 55. 3, 4.*

And saith the Lord, What fellowship hath righteousness with unrighteousness, and the temple of God with idols? and, Be ye separate, and touch no unclean thing, and I will receive you, saith the Lord, and I will be to you a God, and ye shall be to the people. *2 Cor. 6. 17, 18.*

Now for conscience sake towards God, even for righteousness sake, are we in obedience to the commands of God? and we cannot in conscience pay for that which is the free gift of God, whose wisdom is not to be bought nor sold, *Job. 28.* Therefore we cannot, but return all praises to the Lord, who is worthy to be praised, and glorified for ever, and ever, Amen.

*Object.* But it may be objected, and said; That *Axel* did; Thou shalt not muzzle the mouth of the Ox that treadeth out the Corne, and that he that preacheth the Gospel, should live on the Gospel; and if we sow unto you Spiritual things, it is a small matter if we reap of your carnal things, *1 Cor. 9.*

I answer by way of objection, Let me aske you who it was that the Apostle spake to, was it the world, or was it not the seal of his Apostleship? and was they drunkards, and swearers, and proud, covetous persons, dyers, hypocrites, and dissemblers, haters, full, and revengeful ones, scoffers, and scorners, murderers, back-biters, cozeners and cheaters, whoremongers, and adulterers, and such like? are not the wicked as chaffe, stubble, briers, and thorns? is there any Vines amongst such? is not the tree known by its fruit?

and

*Rom. 1. 28,*  
*29, 30, 31,*  
*32.*  
*Mat. 7. 19.*  
*20.*  
*Heb. 9. 8.*

and is not every corrupt tree to be hew'd down, and cast into the fire? and is not the ground that bringeth forth briars and thornes, rejected, and is nigh unto cursing, and burning? and is not the wicked as chaffe? is not such for the fire? see *Mal. 4. 1.* was the Apostles seal such? nay, did he not say, That the unrighteous, and they that did such things, should not inherite the Kingdome of God? *1 Cor. 6. 9, 10, 11. Gal. 5. 19, 20 21.* See if such fruits be not brought forth by the Ministry of the world, is there any thing brought forth but wilde grapes? where is the corn trodden out? where is the vineyard planted? where is the everlasting Gospel preached, which is the power of God unto Salvation? are they not despised, and hated by the Ministry of the world, that are brought to know the power of God, which breaketh the hearts, and brings into contrition of spirit, as the Lord saith by the Prophet *Isaiah*, To this man will I look that is poor, and of a contrite spirit, and trembleth at my word, *Isa. 66. 2.* but was not flesh hated then; that was brought to tremble at the powerfull workings of God, as was in *Isaiah*'s time, *Isa. 66. 3.* Thus saith the Lord by his servant the prophet, Hear ye the word of the Lord, all ye that tremble at his word: your brethren that hated you, and cast you out for his name sake, said, Let the Lord be glorified; but he shall appear to your joy, and to their shame; do not those that know not the powerfull workings of God, in shaking the earthly hearts, and ripping up the fallow ground, that he may plant; do not I say, Priests and people now hate and despise those that are brought to tremble at the word of the Lord, *Isa. 66. 5.*

### *The seal of the Apostleship of Christs Ministry*

*Paul* he planted, and *Apolo* watered, and they wrought out their salvation with fear, and trembling, and was not the seal of his Apostleship such as were spiritual? was they not Epistles written in one anothers hearts? was they not manifestly declared to be the Epistle of Christ, seen and read of all men, not with pen and ink, in tables of stone, but in the fleshy tables of the heart, *2 Cor. 3. 2, 3*? was they not such as was washed, and cleansed, and justified, and sanctified, in the name and power of the Lord Jesus, and by the Spirit of our God? *1 Cor. 6. 11* was they not such

as was made to sit together with Christ in heavenly places; who was the workmanship of God, created in Christ Jesus unto good works? was they not such as were born again, of they eternal birth? was they not of one heart, and one minde? had they not crucified the flesh, with the affections and lusts thereof? Was they not baptized by one Spirit into one body? Was not their bodies made the temples of the Holy Ghost for God to dwell in? and was not their worship spiritual? and their fellowship was with the Father and the Son, such were the seal of his Apostleship.

But how many is there of you, of one heart and minde? are you not many mindes, and lives in confusion?

Was they not Ministers of the Gospel, made able Ministers of the Spirit, and not of the letter? 2 Cor. 3. 6, 7, 8.

Did not the Apostle say in 1 Cor. 9. 15, 16, 17, 18, 19. That he used none of those things, neither did he write that they should be done unto him? as he saith in another place, he covered no mans silver nor gold, he took God to witness it, and in that Chapter he said, It were better for him to dye, than to make the Gospel of Christ burdensome, and that necessity was laid upon him to preach the Gospel, and he went to Peter to take the care of the flock willingly, not by constraint, nor for filthy lucre, but of ready minde, 1 Pet. 5. 2, 3, 4. and to be examples to the flock.

But their practise and the seal of their Apostleship, will condemne thee, and thy Apostleship, and such as thou art, that art constrained by Tythes, gifts, and rewards, and makes your Ministry burdensome, and are task-masters of Egypt, but the Lord is delivering his people out of your hands.

Come now, let us reason together a little, and what is due, if it be all the plagues that is written in the book, thou and they that act in unrighteousness, and speak your own inventions, must have the plagues of God, therefore take heed of living in imaginations & adding your humane inventions, and say it is the word of the Lord; the word of the Lord, it is pure, and saith he, He that adds, or diminishes must partake of the plagues and wrath of the Almighty. See Rev. 12. 18. Rev. 22. 15.

It may be objected by the Priests of Baal, and their Confederates, that are with them in the vanity, as it was with the people in former ages, the leaders of them causing them to erre, Isa. 9. 16.

but



but there is like Priest like People, *Mos. 4. 9.* Well let us reason together a little, and take that which is your due, put forth your Objection.

Obj. Is not the labourer worthy of his hire? and doth not the Scripture say, *Render to every man his due?*

Yes, It doth so; but let me tell you, all ye that contend for *Baal and Mammon; that no man can serve two Masters.* so saith the Scriptures, *He that commits sin, is the servant of sin.* *Job. 8. 14.* and the wages of sin is death, and wo is the portion of hypocrites, and the unprofitable servant shall be cast into utter darkness, wo to the crown of pride, that is the due to wo to the drundards of *Ephraim*, wo to the wicked; it shall be ill with them: Wo to them that ran, but the Lord never sent them, they are unprofitable servants, *Jer. 23.* and the wicked and all that forget God shall be cast into hell, that is the portion of all those that act in iniquity, and swallow up sin with greediness, drawing iniquity as with cords of vanity, whose throats are open Sepulchres, and cannot cease from sin; and a double minded man is unstable in all his waies, and wretches the Scripture to his own destruction, who are not taught of God, nor guided by the Spirit of God; and he will reward every one according to his deeds, tribulation and anguish to all that do evil, both Priest and People, that is their due? *Rom. 1. 6, 7, 8.*

Objct. It may be said, *Thou justifies thy self, and condemnest us; and the Scripture saith, That there is none righteous, no not one; and he that saith he hath no sin, deceiveth himself, and the truth is not in him;* 1 John 1.

Ans. I answer, both for my self and for all that are guided by the same guide; for it is for their sakes that I write, to speake and expostulate the case in their behalf, for all that are guided by the Spirit God, they are but one in the manifestation and growth, so far as they are grown up, and the strong is therefore to watch over the weak, so for conscience sake towards God I am bound to speake according to the command of God, to bear one anothers burden, and so fulfil the Law of Christ: Well though I be account as a mad man, and a fool with the world, I am content to bear it; but as for self Justification, I deny it; *It is God that justifieth, who anathem that doth condemn, or layeth any thing*

*Mat. 6. 24*

*Mat. 23. 23*

*24. 25.*

*1/a. 28. 1, 2*

*3.*

*Psal. 9. 17.*

*18.*

*Rom. 2. 13,*

*14, 15, 16.*

*17.*

*Jam. 1. 8.*

*2 Pet. 3. 16.*

*2 Pet. 2.*

*Rom. 8. 14,*

*15, 16, 17,*

*18.*

*Gal. 6. 2.*

*1 Cor. 5. 13,*

*14.*

*Rom. 8. 32,*

*33, 34, 35,*

*36.*

*37.*

*38.*

*39.*

*40.*

*Mal. 2. 3. 31* *to the charge of Gods word* I know my Redeemer liveth; and  
*32. 33. 34.* as for condemning you, your fruits do make you manifest; do you  
*35.* not scoffe, and scorn, and mock, and deride, lye and swear, and  
*1st. 9. 16.* curse, full of cursed speakings, and stones in the streets, and throws  
*Jer. 23. 14.* stones at our doors? but that it is the Lord that doth preserve  
*35.* us, we should be destroyed, these is the fruits of Reprehates.

*1 Tim. 1. 8.* Now to come to thee, thou that art the leader of the people  
*9. 10.* dost not thou cause them to err, and strengthens the hand of evil  
doers? when didst thou reprove them? whereas the servant of  
the Lord should reprove sin in the gates, but dost thou so? here-  
in thou erreth from the Scriptures; dost thou not rail against us  
in the Publick assemblies, and cast false aspersions upon us, which  
thou canst not prove? If thou canst prove any thing against us that  
is evil, reprove it, and we shall bear the shame, and if we do any  
wayes transgress an outward law, we are willing to suffer by it as  
transgressors; but hadst thou been what thou dost profess thy self  
to be a true Shepherd, thou wouldst have come and taken us from  
the wolf, as thou callest him, and by thy spiritual weapons have  
slain fleshly fancies, where thou hadst discovered them, and then  
thou wouldst have got thy self a praise, and then thou wouldst  
have proved thy self to be the good Shepherd; for he laid down  
his life for the sheep, but the hireling fleeth, because he is an hire-  
ling, and the thief cometh not but to kill, and to steal, and to de-  
stroy; and as to other part of the objection, that there is none  
righteous, no not one, and that he that saith, he hath no sin, de-  
ceiveth himself, and the truth is not in him.

*Joh. 10.*

*Ans.* It is true, every man by nature is the child of wrath,  
and he that commits sin is the servant of sin, and all have sinned,  
and com'd short of the glory of God, and are fallen from their  
maker, and a flaming sword is set, which turneth every way to  
keep the tree of life; and nothing that disobeys shall enter into  
Paradise, there is enmity put betwixt the two seeds, & the one acts  
altogether in unrighteousness, and the other in righteousness. *Li-*  
*tle children, let no man deceive you, he that doth righteous-*  
*ness is righteous, as he is righteous: He that committeth sin*  
*is of the Devil: by this are the children of God, and the chil-*  
*dren of the Devil, made manifest, 1 John 3. 7. 8. 9. 10.*

*1 Pet. 1. 22.*  
*31.*

Now the Scriptures were not given forth by the will of man;  
holy

holy men of God spoke as they were moved by the holy Ghost ;  
 the will of man hath nothing to do with them : it is another seed  
 which owneth them, which seed is begotten : not by the will of  
 man, but by the will of God ; for that which is flesh, is flesh, and  
 that which is spirit, is spirit : there is a natural man, there is a  
 spiritual man, and the one is of the earth, earthly ; and the other is  
 Lord from heaven. And as is the earthly, such are they that are  
 earthly, as is the heavenly, such are they that are heavenly ; but the  
 natural man knows not the things of God, because they are spir-  
 ritually discerned ; and the flesh, nature sins ; it is Christ where he  
 is made manifest, that doth destroy sin ; and the old man being  
 crucified, and the body of sin put off, the works of the Devil de-  
 stroyed, the old leaven purged out, the new man being raised up, as  
 in measure we witness, the pure light of God convincing us of sin  
 and evil, which causeth us to forsake our evil deeds which we lived  
 in, in the time that we were under thy dark ministry and as we are  
 brought to cast off the works of darkness, and put on the armour  
 of light, departing from iniquity, we become a prey to those that  
 live and act in wickedness, such as thou, and thy hearers, who are  
 of the seed of evil doers, that delight altogether in ungodliness,  
 which persecutes those which are of the seed of Abraham, as it was  
 it is, they that are after the flesh, they know not them that are after  
 the spirit, but raised up war against them, as it is now made  
 manifest by thee, and thy ministry, and such as thou art, that do  
 act in unrighteousness, persecuting, and imprisoning, killing, and  
 slaying the righteous ones in your hearts, as it is by your fruits  
 made manifest ; deny it if you can ; they that are after the flesh,  
 they persecute them that are after the spirit, and he that commit-  
 teth sin, is the servant of sin, and if you say you have no sin that  
 lives altogether in the flesh, you would be liars indeed, for your  
 fruits would declare against you, and he that doth not righteousness  
 is not of God, neither he that loveth not his brother, be not de-  
 ceived, God will not be mocked, such as ye sow, such shall ye reap,  
 they that sow to the flesh, shall of the flesh reap corruption and the  
 whole world lyeth in wickedness, but blessed be our God, who hath  
 letten us freely decise, & the decise of the world, in some measure,  
 and persuaded us to forsake them, which worketh a reformation  
 in us, & causeth us to do as we would be done by, according to the  
 righteous.

Joh. 3. 3, 6  
 Joh. 1. 12, 13

I Cor. 2. 11  
 12, 13, 14,

15, 16.  
 2 Joh. 3. 4,  
 5, 6, 8.

2 Pet. 1.

1 Pet. 4. 1  
 2, 3, 4.

Tit. 1. 6.

1 Joh. 3. 15

1 Joh. 3. 12,

1 Joh. 2. 25

3. 11.

1 Joh. 4. 20.

Gal. 6. 7, 8.

righteous law of God written in our hearts, and we are commanded to have no fellowship with the unfruitful works of darkness, but rather reprove them, *Eph. 5. 11.* and as we are guided by the light of God in us, that sheweth us sin and evil, the grace of God teaching us to deny ungodliness, and worldly lusts in measure, as we have received and grace for grace, and strength and increase in the knowledge of our Lord & Saviour Jesus Christ, and as purity doth arise in us, it unites our hearts together, in the unity of the blessed Spirit, and causeth us to meet together, to declare what God hath done for our souls; and as we are guided by the pure light of God in us, it leadeth us out of the Fall up to God; they who are got through into the Covenant, can witness that their souls are purified in yielding obedience to the commands of the Spirit, being born again, and loves one another with a pure heart fervently, *1 Pet. 1. 22, 23.* and we in our measure of grace, do witness the Lord to be good and gracious indeed; and he teacheth us to profit in his Ministry, and we are pressing after towards the mark, but as many as are perfect, are steadfast and unmoveable in the will of God: as in *Phil. 3. 15, 16.* but we are not yet grown up to that height, which have but even a glimmering of, that which some hath already attained to, but being obedient to what we have received of the Lord, it teacheth us to act in righteousness, and to stand in obedience to the command of God, and to walk humbly before him; but as the pure seed of God comes to be raised up out of death now, death comes to pass over that which kept it in death, and death being swallowed up in victory, and the old man being crucified, as the *Corinthians*, and the *Ephesians*, and *Romans* did witness, and the same seed witnesseth with them in those that are grown up, and com'd out of the fall, and gather into the everlasting Covenant, they are able to witness forth through the power of God, the truth made manifest in them; where the old man is destroyed, the new man is raised up; but there is two seeds, learn to know the difference of them, the one of the bond-woman, & the other of the free-woman; cast out the bond-woman and her son, that the son of the free-woman may take place. And what saith the Apostle, in the Epistle to the *Romans*? *How shall we that are dead to sin live any longer therein?* & saith he; *As ye have yielded your selves members to sin, unto iniquity, so now yield*

2 Pet. 1. 19.  
2 Cor. 4. 6,  
7, 8, 9, 10,  
11.

1 Cor. 15.  
44, 45, 46,  
47, 48, 49,  
50, 51.  
1 Cor. 2. 4, 5,  
6, 7.  
Col. 3. 10.  
Gal. 4. 22,  
24. & 28.  
29, 30, 31.  
Rom. 6. 6, 7,  
8, 9.  
Rom. 6. 18,  
19, 20, 21.

yield your selves members to all righteousness unto holiness, that your fruits may be to the praise and glory of God: the one seed doth dishonour God, and the other seed which is born of God, and doth not commit sin, glorifieth God.

He that is born of God sinneth not; neither can he commit sin, because his seed remains in him: learn to know each seed; and see that the blessing is to the one, and the curse is to the other; for God is now confounding the wisdom of the wise, and bringing to nothing the counsel of the prudent, and revealing himself to babes; and he will reward every one according to their deeds. Thus saith the Lord, Wo to the wicked, it shall be ill with them; and they shall be rewarded according to their doings; *Isa. 3. 11.* Now see if you be not workers of iniquity, which the wo is to.

But say unto the righteous, It shall be well with them; and they shall eat the fruit of their doings; and blessed are you when men shall hate you, and revile and persecute you; and speak all manner of evil of you; rejoice and be exceeding glad, for great is your reward in heaven: but you shall be hated of all men for my name sake; but blessed are you that suffer persecution for righteousness sake, for yours is the kingdom of heaven; and set your affections on things above; and not on things on the earth; and take no thought, saying, What shall we eat, and what shall we drink, and wherewith shall we be clothed? consider the ravens, they have neither barn nor storehouse; yet your heavenly Father provideth for them: consider the lilies, they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these: and seek ye the kingdom of heaven, and his righteousness, and all these things shall be added unto you. And freely ye have received; freely give; and they did abide in his Doctrine; and had the blessing of our Lord Jesus Christ; as in *Matth. 23.* and they gave all honour, and glory, and praise, and thanks to the Lord, to whom it did belong, and to whom it was and is due: for Jesus Christ reproved those that sought for honour one of another as the Jews did, so do the world now, who are out of the faith of our Lord Jesus Christ, which is without respect of persons, who hath made the Nations of the earth of one blood, and with him there is no respect of persons; and saith the Lord, I will not give my honour to graven images,

*Iohn 3. 9.*

*Gal. 3. 10.*

*Isa. 3. 10.*

*Luke 6. 22,*

*23.*

*Mat. 5. 10,*

*11, 12.*

*Mat. 6. 25,*

*26, 27.*

*Iam. 2. 1, 2,*

*3, 4.*

*Act. 17. 26.*

*Isa. 42. 8.*

*Iohn 5. 44.*



and seek not the honour that is of God, as to do that will men should be done by, and to love the Lord with all your heart, and to prefer one before another in love without partiality, or without respect of persons, not having more persons in admiration, because of advantage, but to love the Lord out of a pure heart, and to love one another in him: he that loveth him that begets, loveth him that is begotten of him. Standing in obedience to his commands giving him all the honour and glory to whom it is due, who is worthy, who is worthy to be praised, honoured, and glorified for ever.

1 Pet. 1. 21.

22.

1 Joh. 5. 1, 2.

All ye Saints of the Lord, bless ye the Lord, praise him, and magnify him for ever, who doeth us keep, and save, and the deliverer: praises he to him for ever, and let all that love him say Amen, that he may have his due.

The natural man that knows not the things of God, which are spiritually discerned, minds nothing but that which is earthly and carnal, and sets up an outward, sensual, and earthly worship, not knowing God who is a spirit, nor those that are spiritual, that are of the Sacrament of the Lord's Supper, and worship God in spirit, behold what manner of love the Father hath bestowed on us, that we should be called the Sons of God, and the world knoweth us not, because it knew him not, and they are of the world, therefore fear they of the world, and the world heareth them: we are of God, he that is of God heareth us, for that is not of God heareth us not, hereby know we the Spirit of Truth, and the Spirit of Error.

1 Joh. 3. 1.

2.

*Object.* It may be objected and said, *Thou no more goest a warfare as any time was his own charges.*

*Answer.* Let me answer by way of Query.

Whether art thou in the spiritual or carnal warfare? dost thou

Isa. 54. 15.

36. 17.

not join with the wicked to persecute the just, and are not thy Arguments and thy wisdom earthly and carnal, raising up war against the innocent? dost not thou join hand in hand with the wicked to persecute? and persecution is of the Devil, deny it if thou canst, whoever thou art that dost object: and his servants ye are to whom ye obey: if thou obey thy own will to have thy lustful mind satisfied by way of revenge, thou art out of the work of

Rev. 17.

God



God; and as in the warfare with the Dragon, raising up war against the Lamb; Gog and Magog joining and mustering up their forces against the Lamb, the Beast making war with the Saints, and the Lamb; and for thy reward, whosoever thou art that persecutes the righteous ones, *It were better for thee that a millstone were hanged about thy neck, and thou cast into the sea* *Rev. 19. 17.*

The Lord is now clearing up the innocency of his people, and they that make war with the Lamb by the Beast, and the false Prophet, shall be cast alive into the lake that burneth with fire and brimstone, *Rev. 20. 9, 10.* The Apostle who was a true Minister of Christ, the weapons of his warfare was not carnal but spiritual, and his wages and maintenance was not carnal but spiritual. His portion of the world was mocking, striking, flogging, and imprisoning, hating, and reviling; and he fought with Beasts of Ephesus, by the Sword of the Spirit, and was made more than a Conqueror through him that loved him, who was his assistance, and he obtained the crown of immortality, and he exhorted *Timothy* to imitate his spiritual Ministry, that he might be acquainted with the spiritual warfare; Thou, as a good Soldier (saith he) of Jesus Christ, fight the good fight of Faith, make full proof of thy Ministry, that thou mayest obtain the crown that is laid up for thee. He did not bid him go to the outward Law, nor to contend with perverse disputings of Men of corrupt mindes; for that would but gender to strife, *1 Tim. 6. 11, 12, 13, 14, 15, 16, 17.*

They did not fight for carnal maintenance, withes *Paul* who laboured with his hands, and coveted no mans silver nor gold, and said he had rather die than make the Gospel of Christ burthen-some: and saith he to *Timothy*, Seeing we have food and rayment, let us therewith be content; and godliness with contentment is great gain, and my care is to make the Gospel of Christ without charge, and though I be free from all men, yet I make my self servant to all, that I might gain the more. *1 Tim. 6. 6, 7, 8.*

And the refuge that they had to flee to, was the love of God, who kept them by his power, and said, *When they persecute you in one City, flee into another, and where they will not receive you, thake the dust off your feet* *Mat. 10. 23, 24, 25, 26, 27, 28.*

*Mal. 10. 11, gainst them.* He did not bid them flee to the outward power,  
*12, 13, 14,* but to his inward power, his Name being as a City of refuge,  
*15, 16, 17, 18,* where there is safety in his power standing in his will. They were  
*19, 20,* not to compel men to come to them by an outward power, as the  
*Mal. 5. 40.* Priests of the world do, neither was they to compel men to pay  
*Mat. 10. 7,* them so much, and if they did not, to threaten them with an out-  
*8, 9, 10,* ward Law; but freely they had received, and freely they was to  
*1. Joh. 2. 18,* give: and you that do profess your selves to be Ministers of Christ,  
*22,* and the Scriptures to be your rule, and walk contrary to them,  
*1 Joh. 2. 20,* and the practice of the holy Apostles, do shew your selves to be  
*23, 24, 25,* none of the Ministers of Christs, but are Antichrists, *26,* *He that a-*  
*2 Joh. 10. 11,* *bideth not in the doctrine of Christ hath not God,* 2 John 9.  
 1 John 4. 1. 3. *But he that abideth in him sinneth not, but*  
*hath fellowship with the Father and the Son.* And they that  
 were the true Ministers, did exhort others, and said, If any came,  
 and brought not that Doctrine, receive them not, neither bid them  
 Godspeed, lest they were partakers of their evil deeds; but those  
 the world and the Ministry of the world knows not, but envies,  
 hates, scoffs, scorns, and derides them, but their fruits makes them  
 manifest to be of the Seed of evil-doers, wallowing in the mire,  
 and filth of the flesh, lusting after that which is evil, and are Hea-  
 then who knows not God, but the Lord is the Judge himself, and  
 he will judge the Heathen in righteousness, both Priests and people  
 and all that are enemies to him, and they that worship the Beast,  
 must drink of the wine of the wrath of the Almighty, poured  
 forth into the cup of his indignation, and they shall be tormented  
 day and night, and have no rest, who worship the Beast and his  
 Image, Rev. 14. 9, 10, 11.

### *The Priests Dues.*

*Mal. 2. 1, 2,* *Thus saith the Lord, This Commandment is to you, O Priests,*  
*3,* *who have cast the Law of God behinde your backs, and say, we*  
*Mal. 3. 8, 9,* *never sent you (as the false Prophets did) and are found telling*  
*Mal. 3. 11,* *the same things as they was all preaching for hire, and saying, Thus*  
*saith the Lord, when he never spake so you: and all people search*  
*those Scriptures, and minde your Priests, and see if they be*  
*not in the same condition that the false Prophets were in,*  
 which.

which ran, but the Lord never sent them; and the Priests are in the same condition now, as they was then; see these Scriptures, *Isa. 56. 10. 11. Jer. 5. 30 31. Jer. 23. 16, 17, 18, 19. Isa. 29. 9. to the 16. Ezek. 34. 1, 2, to verse 11. Isa. 28. 7, 8. Hos. 6. 9. Hos. 4. 9. Hos. 5. 1, 2. Isa. 9. 16. Zeph. 1. 4. Zeph. 3. Zach. 13. 4, 5. Mal. 2. to the 10. The Lord is against them, Jer. 23. 30, 31, 32. Zach. 11. 17. Cease from them all, Isa. 2. 22.*

The Lord is the teacher of all his himself, therefore cease from them and hold them not up; for the curse of God is due to them, *Mal. 2. Wo to them, all the plagues of God is to be poured forth upon them, that adds and stands not in his counsel, but have said that they were the Ministers of Christ, but are not, and ran, but he did not send them, and so deceived the people, and thus saith the Lord, Cursed be the deceiver, and wo to the Idolshepherds, wo to them that take counsel, but not of me, saith the Lord, Wo to the Crown of pride, howle ye proud Priests, the Lord will render vengeance upon you, and require his flock at your hand, and cause you to cease from feeding the flock, neither shall you feed your selves any more of them but saith the Lord, I will feed the fat and the strong with Judgement.*

Woe to the blinde guides, the leaders of the people cause them to err, and the blinde leads the blinde, and both shall fall into the ditch.

Woe to the lustful and revengeful ones; that digs deep to hide their counsel from the Lord, and joyns hand to persecute the righteous ones, it were better for you that a Mill-stone were hanged about your necks, and you cast into the Sea: the Lord is now coming to plead with all flesh, by his sword, and by fire; and great shall be the slain of them. *Isa. 66. 15, 16.*

Wo to the unprofitable servants that ran, but the Lord never sent them, neither have they profited the people, and a whirlwind shall fall grievously on the head of the wicked, *Jer. 23. 16 17, 18, 19. 2 Thes. 1. 4, 5, 6, 7, 8, 9, 10.*

All ye proud, covetous, envious, hateful, lustful, and revengeful, and scornful ones, perishing Prophets, that ran, and the Lord never sent you, and your due is the wrath of the Almighty, the wrath of God is to be revealed from Heaven in flames of fire, upon all that disobeyes the Gospel, which is the power of God unto Salvation.

Your:

Your due is wrath, terror, horrors, tribulation, and anguish to every soul that doth evil : you dissembling, proud, persecuting Priests, weep, wail, and lament. Wo and misery is coming upon you : repent, repent.

*The Lords free love-offering to his people.*

*Isa. 55. 1-2,  
3, 4, 5.*

Hoe every one that thirsteth, come and receive freely without money or without price ; hearken diligently to me, incline your ear and hear ; come and your soul shall live, and I will make with you an everlasting Covenant, even the sure mercies of *David*. Hearken diligently unto me, and eat ye that which is good and let your souls delight themselves in fatness, and I will teach you my self, and you shall not need to teach one another ; I will put my Laws in your hearts, and my Spirit in your inward parts ; and I will create a right Spirit within you, and heal you that are broken, and binde up the breaches, &c pour in wine & oyl & love you, and make my power known unto you, that wait upon me ; and in waiting you shall renew your strength, and I will sprinkle clean water upon you, and take away the names of reproach, and gather you together by my spirit, as a shepherd seeketh out his sheep in the day that he is amongst his flock, so will I search and seek out my sheep ; I will gather those that were scattered in a cloudy and dark day, and I will lead them in and out, and they shall finde pasture, upon the mountains of *Israel* shall their fold be, and they shall go in and out and inherit substance ; and there shall be one fold, and one shepherd ; and every man shall sit under his own vine, and under his own fig-tree, and none shall make them afraid : and the righteous shall be as bold as a lion, and none shall make them afraid ; but the wicked and all that forget God shall be turned into hell, and the Lord will be the delight of his own people, and dwell in them ; and make his abode with them, that they may glorifie his name for ever and ever.

*Childrens dues or duty to their parents. R.F. v. 13*

*Eph. 6. 1, 2,  
3.*

Children, obey your parents in the Lord, for that is acceptable unto him ; in obeying the Lord, you cannot disobey those that love the Lord. Therefore minde that of God in you, that shews you sin and evil, and checks you when you tell a lie ; and if you do obey that, it will keep you in the fear of the Lord, to walk humbly

fore him, that he may be honoured by you. If I be a Father, with the Lord, where is my honour? Honour the Lord in yielding obedience to him, that your dayes may be long in the land which the Lord your God giveth you; and love one another, and be not stubborn, self-willed, cross, hasty, envious; for therein you do dishonour the Lord: but be gentle, diligent, loving, faithful, meek, and moderate: let your moderation appear towards all men: and there you honour your parents in the Lord, in walking in obedience to his commands, and walking humbly before him; for that is well-pleasing and acceptable unto him and unto all those that loves him: and he that loveth him that begat, loveth him that is begotten also, 1 John 5. love the Lord with all your heart, and obey your parents in the Lord; and love is the fulfilling of the law.

*Servants due or duty to their Master. R. F.*

Servants obey your masters in the Lord; for (saith he) if I be a master where is my fear? fear the Lord, and give glory to his name, and be faithful as to the Lord, and labour in love and diligence: be not wrathful, cross, stubborn, nor slothful in business; but fervent in spirit, serving the Lord, not with eye-service, as men-pleasers, but with singleness of heart, as to the Lord, knowing that of the Lord you shall receive a reward, Col. 3. 22, 23, 24, 25.

*Wives due or duty to their Husbands. R. F.*

Wives be in subjection to your own husbands, and love them in the Lord, walking in obedience to his commands, and be not angry, nor proud, nor stubborn, nor cross, nor hasty, nor previsa, nor pettish, do not scold, nor brawl, nor lye, nor swear; for God doth forbid it: but be loving and meek, gentle and lowly minded; and be in subjection to the Lord, and live in love one with another: let not the woman usurp authority over the man; but be in subjection as Sarah was, who obeyed him and called him Lord; and be chaste and sober minded, and stay at home, and wait upon the Lord, and give glory to his name in yielding obedience to his commands, and thus he may be honoured and glorified for ever.



*Husbands dues or duties to their wives, parents to their children, and masters to their servants.* R. F.

*Eph. 5. 25,* Husbands, love your wives as Christ loved his Church, and gave himself for it; and be loving and gentle to them according to the command of the Lord: and teach your children the fear of the Lord, and be patterns and examples of godliness to them; deal gently with them: and be not hasty with your servants, but rule in love and diligence, and let them have their dues, cherishing every tender desire in them that is towards godliness, and exhort one another in love: be not hasty nor cross, but meek and lowly in heart, remembering that it is the command of your Master which is in heaven; give glory to his name, in yielding obedience to his commands.

*Tradesmens dues or duty to the Lord.* R. F.

*1Pet. 3. 16.* Tradesmen and labourers, be faithful to the Lord, and do not couzen and cheat, deceive and dissemble one with another; and in bargaining, see that you do not go beyond to defraud thy brother; use plainness of speech, and deal truly one with another: let your words be few, use no deceit; for no deceitful person shall dwell in the house of the Lord: and in all your communication let your yea be yea, and your nay nay: and swear not at all, God doth forbid it: and he that breaks one of the least of his commands, and teacheth so, he is the least in the kingdom of heaven: give glory to the Lord in yielding obedience to his commands, and serving your generation in faithfulness, living in love one with another.

*Magistrates dues or duties to the Lord.* R. F.

*Eph. 5. 2.* Fear the Lord, and lay aside pride and covetousness, God doth forbid it; and be faithful to the Lord, judging righteous judgement, in punishing evil doers, and countenancing them that do wells and plead the cause of the poor and needy, taking neither gifts nor rewards: feed the hungry, cloath the naked, and let the oppressed go free: use no partiality nor hypocrisie, for wo is the hypocrites portion: and take heed of self-ends, for gifts blinde the eyes of the wise: do justly, love mercy, and walk humbly with the Lord: it is joy to the just to do judgement: when the righteous bear rule, the



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the City rejoiceth; but when the wicked beareth rule, the Land  
mourns: love the Lord, and walk in obedience to his commands.

*You that keep Alehouses and Taverns.*

See that ye do not let men consume the creatures of God upon  
their lusts, to be drunk and make beasts of themselves: it is re-  
quired of you, not to suffer the creatures of God to be abused;  
for men to consume, and swallow up, and devour the creatures of  
God, more than is in the service. Every creature of God is good  
in its service, as it was created for the health and preservation; but  
not for the lust: take heed of letting men have Ale, Beer or Wine  
to be drunk, and abuse the good creatures of God, to devour the  
creation, and to dishonour the Lord, as you will answer it before  
the Lord, the righteous Judge of heaven and earth, at the tribunal-  
seat of judgement; now that he is coming to plead with all flesh by  
his sword and by fire, who is the heart-searcher and trier, *1/a. 66,*  
*15; 16. For, 17. 30.*

*You that live in hawking and hunting, gaming and sporting.*

Lay aside all vain sports and pleasures, God doth forbid them; *1/a. 57. 43*  
lay aside all your vain delights, and forsake your vain companions, *12, 13.*  
and put away jesting with foolish talking. God doth forbid for you  
live in pleasures and wantonness, nourishing your earthly hearts,  
as in a day of slaughter, and kills and slays the holy one and the  
just: and they that live in pleasures, are dead in trespasses and sins,  
and are enemies of righteousness: therefore fear the Lord God Al-  
mighty, and give glory to his name, in departing from iniquity and  
walking in his fear, lest his judgments overtake you and cut you off  
out of the land of the living.

*Dues to whoremongers and adulterers.*

Whoremongers and Adulterers, that live in the lust and filth  
of the flesh, God will judge you and plague you, and pour out  
the vials of his wrath and indignation upon you, the plagues of  
God is your portion, and you are for the fire, *Mal. 4. 1. & 3. 5.*

*What is due to the wicked, and all that forget God, who  
turns his grace into wantonness.*

*Ms. 3.1.1.*

Thus saith the Lord, Wo to the wicked it shall be ill with them: wo to the proud and lofty ones, wo to all hypocrites and dissimblers, that say one thing, and do another: wo to all Drunkards; wo to them that laugh now, for they shall mourn: wo to the careless Daughters that are at ease: wo, wo to blood-thirsty ones: wo to all lustful and revengeful ones: wo to them that dig deep to hide their counsel from the Lord: wo to them that take counsel, but not of the Lord: wo to them that cover with a covering; but not of his spirit: wo to them that are at ease in *Sion*: wo to them that are strong to drink wine; and strong drink: wo to them that cover to themselves an evil covetousness: wo to them that add drunkenness to thirst: wo to all backsliders: wo to him that sets his hand to the plow and looks back: wo to them that add sin unto sin, and draws iniquity as with cart-ropes: wo to all scoffers and scorners: wo to all that go on in the ways of *Cain* to envy and murder: wo to them that go on in the ways of *Baal*, teaching for gifts and rewards: wo to all lyers and false swearers, thieves and robbers: wo to them that add their own inventions, teaching for doctrine the traditions of men, the plagues of God is their portion, cursed be the deceiver: wo to all blinde guides howl and weep for the misery that is coming upon you. Now workers of iniquity must depart into hell; depart ye that be workers of iniquity, saith Jesus Christ, I know you not; go ye cursed into hell, prepared for the Devil and his Angels; and take the unprofitable servant, binde him hand and foot, and cast him into utter darkness, where shall be weeping and gnashing of teeth.

*All people young and old, great and small, who are yet in  
the earth, the lust and the fall.*

Who lives in opinions, flocks and fleshly fancies, following the traditions, and customs, and rudiments of the world, which is after the flesh, feeding the fleshly mindes, keeping that alive which must die; the old man, the man of sin, which causeth divisions, jarrings and janglings, renting and tearing one another in pieces  
for

for earth and earthly things: are ye not carnal? and to be carnally minded is death; for the carnal minde is enmity with God, and is not in subjection to the law of God; neither indeed can be: and they that are in the flesh and the fall cannot please God; and that is the reason of childrens disobedience to their parents, servants to their masters, wives to their husbands, and Magistrates and a people to their God; living in the old nature, under the curse, and in opinions, sects and fleshly fancies, which those that are dead with Christ from the rudiments of the world do deny.

*Therefore set your affections on things which are above,  
and not on things on the earth.*

And that you may be raised by the power of God out of the fall, minde that which is pure in you, that shews you sin and evil, to be guided by it, and it will turn your mindes out of the earth and the lust, and direct you to God, who is pure, that your affections may be drawn out of the earth to seek the kingdom of God and his righteousness, affecting that which is pure, holy and good, that God may be glorified by you in yielding obedience to him, your mindes being directed towards him: as you do rise out of the fall, you come out of all opinions, sects and fleshly fancies, and children comes into subjection to their parents, wives to their husbands, and magistrates and a people to their God: and the Image of God comes to be restored again, righteousness being born up into your understandings to rule: Christ being made manifest to destroy the old nature, and to work out the old leaven, the new man being raised up, which after God is created in righteousness and true holiness, and the soul redeemed out of the grave, and the darling being delivered from the dog. The man-child born up to rule, he being the express image and brightness of his fathers glory, ruling in the bodies of those that are made the temples of the holy Ghost, and spiritual sacrifices is offering up continually to God the Father, and spiritual praises is returning to him, and fruits of his spirit is brought forth to his praise and glory, he being worshipped in spirit & in truth, by all those that are born again, being of one heart and of one minde, all one soul, there can be no division, but all being guided by the Spirit of God, as one, and in one,

gives glory to his name, singing hymns and spiritual songs, with grace in their hearts, with the spirit and with the understanding: all being of one Faith, one Family, one household, one God and Father of all, in all, and through all, those that are born again, and redeemed out of the fall, up to the Lord God and to the Lamb.

Having fought a good fight, and finished my course, there is henceforth laid up for me a crown of life; and not for me only, but for all them that love the Lord Jesus Christ, who waits for his appearance: and I know that my Redeemer liveth.

Young men be sober minded, old men be grave and temperate, and all people live in love one with another, and forsake that which is evil: cease to do evil, and learn to do well, and beware of lying and speaking evil of that you know not; lest you be condemned with the wicked. Behold the Judge stands at the door; now you have time prize it, and fear the Lord God Almighty, and give glory to his Name; for the hour of his Judgement is coming, this is the day of your visitation.

*Divide the word aright, and render to every man his due.*

Render to Caesar that which is Caesar's; tribulation and anguish to every soul that doth evil; to the Jew first, and also to the Gentile: and how can ye believe that seeks honour one of another, and seeks not the honour that is of God? and how can ye do well that are accustomed to do evil? but God will reward every man according as his deeds is: woe to the wicked, it shall be ill with them.

*Render to God the things that are Gods.*

All honour, and glory, and praise, and thanks be to thee, O Lord God Almighty, which art, and wast, and art to come, thou art worthy to be praised, honoured, and glorified for ever and ever.

All ye that love the Lord, bless ye the Lord, praise him, and magnifie him for ever, who is the *Alpha* and *Omega*, the beginning and the ending, the first and the last, who is King of Kings, Lord of Lords, blessed for ever, *Amen*.

*Hallelujah to the Highest.*

*An Exhortation to all people that have a desire to know the Truth, that the Truth may make them free.*

**E**Very one that hath a desire to know the Truth, that the Truth may set you free, minde the light of God in you, that shews you sin and evil, that which checks you when you do amiss, either when you lye or swear, or are proud, or covetous, or oppress, or envy, or hate, or backbite one another, or use any deceit, there is something in you that will check you, and tell you that you should not do so, if you hearken to it; that which shews you your vain thoughts, wandering desires, and wicked imaginations; if you hearken to that, and let it guide your mindes, it will turn them within, and so shew you how you have spent your time, and bring you to consider of your wayes and your doings, that you may forsake that which is evil, and turn to the Lord, that he may have mercy upon you. This light within, if you hearken to it, it will not suffer you to do any wrong to any man; but to do to all as you would be done by: and obeying it, it will teach you to deny your selves of pride, and covetousness, and oppression, and drunkenness, and lying, and swearing, and vain talk and foolish jesting, and all vain delights and pleasures whatsoever: and minding this light within, to be obedient to it, it will cross your earthly wills, and turn you out of the lust and filth of the flesh, and lead you out of all the worlds wayes, and words, and customes, and fashions, and worshipps, and delights, and vanities whatsoever; and bring you to delight in the Lord, to do his will in yielding obedience to his commands, in what the light doth require of you to be done, that you may cast off the works of darkness, as this light within makes them manifest to you: this light within you will not suffer you to eat and drink, to make your selves wanton; if you hearken to it, and let it guide your mindes, this light within will not let you wear apparel to make your selves proud, and burthen and oppress poor creatures: if you hearken to it, and here is your teacher, this light, obeying it: and here is your condemnation, this light, disobeying it: this light is not without you, a Chapter or a Verse.



Verse : but the light is within , as it was in them that spoke forth the Chapters: ye have a light to the which ye do well to take heed, as unto a light that shineth in a dark place , until the Day dawn, and the Day-star arise in your hearts. Take heed to that light, lest ye be condemned by it: obeying it , it will shew you the way to salvation : disobeying this light, it will condemn you.

Now you have time, prize it, and take heed of rejecting the counsel and admonition of the Lord to your souls, as you will answer it before the Lord ; consider of it, and lay it to heart, this is the day of your visitation.

**A**wake, awake you blinde watchmen, whose eyes are blinded with gifts and rewards; for those have blinded your eyes: give over taking your great hire, you hirelings, tychemongers and robbers; the Lord is against you: you never entred in at the doer, but have climbed up another way by your serpentine wisdom, and go on in the ways of Cain, murdering by consent, as the false Priests did running to the Magistrate to persecute such who are sent of the Lord to lay your deceipts open; you run greedily after the wages of Balaam, which perished in the gain-saying, & so shall you except you repent: you are blinde guides, and leads the people blinde, teaching them your traditions, inventions, and imaginations, for the doctrine of Christ; and herein you are blasphemers, in calling the imaginations of your own brain the Doctrine of Christ; you are greedy dogs, and every one looks for his gain from his quarter where he lives: and with such you are at peace, who puts into your mouths; but those that put not into your mouths, you prepare war against them; you either go to law with them, or prepares a prison for them; and in your Assemblies in your idols Temples, you cast all evil aspersions on them by your slanderous tongues and there you have liberty to speak lies, to backbite, rail, and falsly to accuse, and none must contradict you; and he that will not receive your vain repetitions for the doctrine of Christ, is persecuted by you: and when you bear rule by your means over the people, lording over Gods heritage; you seduce the people from the anointing within them, to follow your traditions and inventions without them: and when the blinde leads



*leads the blinde, till both fall into the ditch. Cease from these blinde watchmen, Magistrates, and Rulers, and all People; and hold them up, for the Lord is against them; and be not partakers of so great sins, lest you be made partakers of the plagues that shall fall on them: the Lord is the alone Teacher of his children.*

*Thomas Adams* a Prisoner of the Lord  
at *York-Castle*, for witnessing forth  
to the Truth, by the World called a  
Quaker.



FINIS.





